

... THE ..

# Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xiii: 31.

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## THE CONVERTED CATHOLIC.

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## EDITORIAL NOTES.

THE Roman Catholic Church in the United States seems to be different from that system in other countries. But "the Church" says it is always and everywhere the same. Outwardly the people are different, but the "lordship" of the bishops and priests over the souls of the people is the same, the ceremonies, prayers, etc., are the same, and the spiritual condition of its adherents is the same. The ignorance of the Bible is as prevalent here as in other countries. Hence the people are in what the Apostle Paul calls "the natural condition." The natural man, he says, receiveth not the things of the Spirit of God. The Pope and the priests come between them and the Saviour. They know not the truth, and, therefore, are in bondage. "Ye shall know the truth, and the truth shall make you free," says our Lord to all of His disciples. Only the knowledge of Christ as their Saviour can make them free from sin, superstition and Romanism. "If the Son shall make you free, ye shall be free indeed," says the beloved Apostle John. Come to the Saviour, should be the word of exhortation to every Catholic.

**The Privileges of Believers.**

If the Catholics knew their privileges as believers in Christ, they would cast off the yoke of the priests and turn away from the Pope. It is Peter, who was not a Pope, but a zealous Apostle, who said: "Thou art the Christ, the Son of the living God," and to all who believe in Him: "Wherefore laying aside all malice, and all guile, hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

**No Victory for "Liberal" Catholics.**

The Jesuits have turned against Archbishop Corrigan, and, therefore, he has not been made a Cardinal during his visit to Rome. But they have consented to the appointment of Archbishop Keane to the see of Dubuque. "Ungrateful" is the word applied to them by Corrigan's friends; "diplomatic" is what the "liberals" say of Keane's promotion. In neither case is there a victory for the "Americanists" in the Church of Rome. The Jesuits, who are notorious for treating the truth with irreverence, were right when they told the Pope that the "liberal" Catholics in America were not firmly attached to the Roman system and that "Americanism" was a real danger to papal supremacy in this country. If the policy of the "liberals" could prevail the Catholic Church in America would cease to be Roman. It cannot be said that the advocates of "Americanism" were honestly mistaken, as they would now have it appear in the eyes of the authorities at Rome. Those

men, Cardinal Gibbons, Keane and Ireland, the Paulists and their followers are chafing under the yoke of Rome. But they would suffer the loss of all things by severing their connection with Rome, and this they are not prepared to undergo. They are not the stuff of which heroes and martyrs are made. They shrink from the logic of their teaching.

**Father Dewey a Protestant, not a Sceptic.**

The Father Dewey to whom reference was made in the August "Letter" to Cardinal Gibbons, and who withdrew from the Jesuit Society, is of the same New England family as the famous Admiral. He was a Protestant—of the usual kind that goes over to Rome—and for several years was very zealous as a Jesuit priest. He became editor of their magazine, *The Messenger of the Sacred Heart*, and, with Father Ryan, another learned Jesuit, wished to make it a great Catholic journal. The Paulists, who had a magazine of their own, opposed this project, and through their friend, Cardinal Gibbons, induced the Vatican to prevent the execution of the plan.

Many causes operated to open the eyes of Father Dewey to the hypocrisy of the Jesuits, and doubtless in time he will explain them to the world.

Both he and Father Ryan withdrew from the Society, the latter becoming a secular priest and Dewey returning to Protestantism. The Paulists spitefully say he has sunk into scepticism, while the truth is that he is living a retired life and has nothing to say on religious questions. Like so many other Protestants who became Romanists, he has been disappointed, and as a philosopher he gracefully accepts the situation, and worships God as his fathers did.

He is very naturally indignant at being called a sceptic by the Paulists.

**Portentous Catholic Federation.**

In the statement of Bishop Merrill which we quote in our article on "Rome in China" the distinguished Methodist divine says:

"It is difficult for us to imagine the pretentiousness of these Romish bishops; and yet, a little reflection on what we see in our own country, where the display only excites our pity and disgust, knowing as we do, its harmlessness and emptiness, will satisfy us that where the people do not see through it, the idea must come to them that it means the displacement of their laws and customs."

When the arrogant claims and pretensions of the Roman Catholic Church are accepted by ten millions of the population of the United States—one eighth of the whole, the "pity and disgust" expressed by the bishop are misplaced. Rome in America is not to be sneered at. In the coming I residential election it will cast two million votes, and it is well known that the bishops and priests can and do control the Catholic vote.

Bishop McFaul of Trenton, N. J., recently exhorted the Hibernians and other Roman Catholic societies to enter politics as Roman Catholics, and the *New York Sun*, July 30, 1900, announced that a federation of the societies of Catholic laymen with a membership of 600,000, has been formed with the approval of Martinelli, the Papal Delegate at Washington, Cardinal Gibbons, Archbishop Ryan of Philadelphia, Archbishop Elder of Cincinnati and many other members of the Catholic hierarchy. The federation will cast its influence in politics for that party which most favors the Church of Rome.

**More Than Pity and Disgust Needed.**

Instead of Bishop Merrill and leaders of thought in our country like him, looking with "pity and disgust," on this powerful religio-political machine,

they should sound a note of warning to all American citizens who love their country and wish to see its institutions preserved from the dangers that threaten them. The "pity" should be for the deluded victims whom Rome uses in the name of religion for her political aggrandizement. The "disgust" at the antics and claims of the hierarchy that have caused the Chinese to rise up against all Christian missionaries should give place on the part of Americans to indignation at the insolent, bold aggressive efforts of the Papal organization, with its federated societies, to gain control in our great Republic and reduce it to the condition of Roman Catholic countries. Six hundred thousand Catholic voters form a mighty wedge to divide political parties and then rule them. Where in our country can 600,000 Protestant American voters be found united? They are divided up between Republicans, Democrats, Populists, Prohibitionists, etc. Earnest work is needed against Rome's organized efforts in our country.

**Rome's Success in Politics.**

Bishop Merrill's view of "Rome in America" seems to be that which was prevalent fifty years ago, when the Roman Catholics were few in number and without wealth or political influence. The conditions, however, are very different to-day. The Church of Rome is all-powerful in our large cities—witness Tammany Hall in New York; and its influence is felt in national affairs. It is knocking loudly at the door of the White House, and its efforts to obtain recognition for its claims to supremacy will be more and more persistent, and will surely be rewarded at last, unless the American people manifest their opposition in a more practical way than by "pity and disgust." Rome in politics should be opposed and the people should be converted.

**The Assassination of King Humbert.**

The whole world was shocked by the assassination of King Humbert of Italy, on July 29. Although the murder was the personal work of an avowed Anarchist yet it must be remembered that for a long time the Papal organs have kept up continual attacks on the Italian Government. In New York the *Freeman's Journal*, which is published by the Fords, and edited by the Rev. Louis Lambert has been conspicuous in this. Some English papers refer to the fact of the assassination taking place near Milan, where two years ago several Catholic papers were suppressed and their Clerical editors imprisoned for encouraging anarchistic riots. The London *Globe* (Conservative) says: "As long as the Vatican persists in its anti-national attitude, it will be in vain to hope for re-establishing the temporal power of the Pope, and so long will fools and fanatics be provided with a fearfully potent reason for sedition and worse." Since Italy became united under Victor Emmanuel in 1870 and the temporal power of the Pope was forever destroyed, the Ultramontanes or Jesuitical party in the Roman Church have denounced the Italian Kingdom.

Father Lambert in Porto Rico.

The Rev. A. Lambert, writing from Porto Rico, July 7, says: "My appointment is Arecibo, where I have to start a church, Sunday school and day school. Couldn't some of your readers help me to get pews and benches? Romanism is going to pieces very rapidly in Porto Rico. The churches in San Juan, some twenty years ago when I was here as a priest, were nothing great, but were in good condition; but now they are poor, miserable and decaying."

We shall be glad to forward to Brother Lambert any help for his work that may be sent to us. The friends of Christ's Mission should be delighted to aid that

zealous converted priest in his work in our new possession. Missionary work in Porto Rico will yield more satisfactory returns than in China where such a serious setback has been experienced.

**CHRIST'S MISSION SERVICES.**

At the service in Christ's Mission, July 22, Pastor O'Connor preached on the disturbances in China created by the claims and pretensions of Rome. He said in every country of the world where the Roman Catholic Church obtains power she claims supremacy. In China the people have confounded Romanism with Christianity, and whatever opposition has been manifested against the Christian religion has been really against the political aims of the Catholic Church. When two German Roman Catholic missionaries were murdered two years ago, the German Emperor appropriated a large section of Chinese territory. A little later, when a seaport adjoining this territory was needed, and the Chinese Government refused to part with it, the German Consul at that port intimated to his home Government that the disappearance of some more Roman Catholic missionaries would form the readiest means of acquiring the coveted territory. Rome in China, as elsewhere, has caused trouble. It will cause trouble in the United States if its progress be not checked. Every honorable means should be used to prevent the Roman Catholic Church from acquiring increased power in our country. But the best way is to convert the people. When they know that Christ alone can save them, they will reject the Pope and turn against him, as was done at the time of the Reformation in the sixteenth century. Mr. O'Connor exhorted the Catholics to come out of that Church and become united in faith and good works with Christian people everywhere.

## REMARKABLE SERVICE IN CHRIST'S MISSION.

**A**T the evening services in Christ's Mission, July 15, 1900, the Rev. Dr. Thomas B. Wood delivered a soul-inspiring address. Dr. Wood has been for thirty years a missionary of the Methodist Episcopal Church in South America, and is one of the best living authorities on religious conditions in that continent.

When he entered the Mission Chapel he met Mr. O'Connor at the door and said to him: "It is eighteen years since I have seen you. In 1882 I attended the services you held in Masonic Temple, and on that occasion you made me deliver an address on the work in South America, where I had then been laboring, with blessed results, for twelve years. Now as I am in my native country on a brief visit, I come to worship with you again."

He was cordially welcomed, and though Pastor O'Connor had announced that he would speak on the hand of Rome in the Chinese imbroglio he requested Dr. Wood to preach that evening, and recount some of the victories that had rewarded his labors.

Despite the torrid weather there was a good attendance; and all present were deeply interested in the wonderful story of the work of the Lord in the great continent of our Southern hemisphere narrated by this apostolic missionary. He is richly endowed by natural gifts of eloquence, executive ability and common sense, like the other South American missionaries who lately delivered addresses in Christ's Mission—Drs. George W. Chamberlain, who has been thirty-eight years in Brazil, and Charles W. Drees, who, after twenty-six years' service in South America, is now in Porto Rico.

In the course of his address, Dr. Wood said:

**Dr. Wood's Sermon.**

I came to fulfil a duty imposed on me by the converted Catholics in South America. I have been charged by the faithful of all parts of the Southern Continent to salute you in the Lord. "All the saints salute you", as St. Paul says repeatedly in various epistles. This fashion of the primitive Christians is the custom of all our congregations in South America. And when it became known that I was sailing for this country, I was overloaded with salutations to the brethren here, especially to the converted Catholics.

Formerly my field of labor extended over the eastern coast of South America, but during recent years my work has been restricted to the western coast. In the United States of Colombia the Gospel is bearing fruit in many small congregations. In Ecuador we have a flourishing congregation in the principal seaport of the country, in Guayaquil; and even in Quito, its capital, the Gospel light is entering slowly but effectively. Peru, where my home is at present, boasts of well organized congregations of converted Catholics. In Chili every seaport has a growing congregation of fervent Christians who have thrown off the tyranny of Roman priestcraft. In the interior also, where the population are chiefly hard-working tillers of the soil, every principal city has a congregation of converted Catholics.

In all these countries the cause of Christ is triumphant. Presbyterians and Methodists work hand in hand. They are one in Christ, one in the cause of temperance and social purity, and one in their demands for political and commercial honesty.

I have another duty to discharge this evening, imposed, not by command of



others, but by a deep sense of gratitude for benefits received—a duty to the Pastor of Christ's Mission and that excellent, helpful and courageous magazine, *THE CONVERTED CATHOLIC*, of which I have been a reader from, I think, the first number. In my dealings with Roman Catholics it has been second only to the New Testament in value. Again and again it has given me the weapons with which to uphold the Lord's cause. I never was a Romanist myself. I had not been trained in Jesuit theology, and naturally I could not always understand the ways of subtle priestcraft. But *THE CONVERTED CATHOLIC* has given me the facts of which I stood in need, and I have frequently convinced my opponents through the expositions of Roman Catholicism contained in its pages. I have found there excellent material for strengthening liberal Catholics in their progressive ideas and thus leading them towards the light.

Yet greater than this, greater than the statement of facts, is the spirit which animates this welcome monthly visitor. Oh, that we had a Spanish edition of it! What wondrous work it would accomplish! It is sweet and refreshing. Its spirit to the mind and heart should be breathed through all the circles pervaded by progressive ideas.

In my own missionary efforts I endeavor to emulate its example. Approaching Romanists, I call them brethren, I call them Christians, and as such I call upon them to be the Christians that the Blessed Lord wants them to be.

All Christian work is a work of interference. The old things must make way for the new. Yet it is our endeavor at all times to labor in this purifying work not in a spirit of aggression and antagonism, but in a spirit of love and as law-abiding men. It is for this reason that I am the only American or

foreign ordained minister in Peru who preaches in the Spanish language. All the other preachers are natives and converted Catholics.

Some years ago Rome became alarmed at the spread of our work in Peru. An astute prelate and skilful politician, Monsignor Macchi, was sent from Rome to scheme and plot against the spread of evangelical Christianity. There was a great revival of religion in the Roman sense. He stirred up the Catholics to greater zeal. The results were not conversion to Christ, nor the searching of the Scriptures nor increased faith in the all-saving power of the Gospel, but manifested themselves in increased hostility against liberal Catholics, freemasonry, evangelical preachers and all progressive ideas.

The increased rigor of dominant priestcraft was the highest compliment paid to the importance of the little flocks of evangelical Christians. We could not point to large congregations; overwhelming numbers belonged to our enemies; but our small groups were sources of energy, they were fountains of spiritual activity, they were as leaven hidden in a lump. Hence our enemies honored us by extreme persecutions. The Legate entered upon a crusade to deprive us of our legal rights. The legal status of our meetings, of selling books, of burial, and of marriage, was attacked.

Our meetings were considered in part as clandestine and one of our best workers, Penzotti, suffered imprisonment for eight months until this question was decided in our favor by the highest tribunals of the country.

The reading of the Bible by the people being considered an unpardonable sin, the legal right to sell Bibles was denied us. A large cargo of Bibles was detained for eighteen months in the custom house. We were forced to loan to one another the precious volumes we

possessed until finally the customs authorities released the Word of God. It was a great privation, this famine of Bibles, yet our suffering was not in vain. The people were anxious to see and possess the books condemned by priestcraft, and the demand for Bibles has ever since then steadily increased.

Another right denied us was that of burial. For many years no difficulty has been made about the burial of foreign Protestants, but to give a decent Christian burial to a converted Catholic was a scandal that could not be tolerated. Even now this question has not been completely settled, as the church authorities still control the cemeteries, but we are on the way to have our rights recognized.

The greatest source of the power of the Roman Catholic Church in South America is its monopoly of the solemnization of marriages. This gives the Church not only a fertile source of revenue but also an immense tyrannical authority over the very heart of the national life. Up to the time of Monsignor Macchi's arrival there had been no difficulty concerning the marriage of foreign Protestants. The marriages of converted Catholics were also legally recorded under the provision of the civil code which recognized marriages entered into in good faith.

The Legate schemed to stop this. A case occurred in which a converted Catholic preacher solemnized the marriage of two converted Catholics. At his instigation the record of this marriage was stopped. The struggle commenced, but as most people are averse to having their names brought before the public in matters of this kind, we were forced to wait for a better case. We soon had one such—that of my own daughter.

My daughter was married before the United States Consul, and thus her marriage was not only legal in this country but also in all countries in friendly re-

lations with the United States. When the certificate of this marriage was filed with the Peruvian authorities, its record was refused. As I had not performed the ceremony, and as it is a notorious fact that I never accepted a fee for performing a marriage, not to mention that the controversy concerned my beloved daughter, I took the matter in hand as a most providential case, in which I could not be accused of sordid motives. As a father, as a Christian minister, and as a liberty-loving man, I took up the fight. Soon the Ministerial Association of Chicago backed me, and from other quarters sympathetic friends aided us in our struggle.

I recalled a case noted several years ago in *THE CONVERTED CATHOLIC*, and used it to advantage against Monsignor Macchi. This case happened in Connecticut. A couple was married by a Methodist minister, one of the contracting parties—the man, I believe,—being a Roman Catholic. Subsequently the parties got a divorce, and the man wished to marry again. He presented his case to the priest and maintained that his former marriage could not be considered valid. The matter was carried from one ecclesiastical court to another until it was finally decided by the highest Roman authorities that the Methodist marriage was valid.

I said therefore: "No matter how you consider Protestant marriages you cannot reject the validity of Methodist marriages as your own Pope approved them." But Romanists do not care for consistency if a question of maintaining a great monopoly is at stake.

After considerable agitation the Peruvian Congress passed a bill by a two-thirds majority over the Presidential veto, authorizing the record of my daughter's marriage.

In the course of this struggle Monsignor Macchi interfered in the workings of both houses of Congress to such

an extent that the Liberals became thoroughly disgusted with ecclesiastical machinations. They joined the Radicals and passed a bill legalizing civil marriages.

During the thirty years of my ministry in South America I have been through the whole continent, and I can testify that there is no brighter prospect for the spread of the Gospel in any mission field than can be found there. Though largely of the Latin race the people are Americans, and we American missionaries find an open door to their hearts. I believe this whole continent of North and South America will, in God's good time, come under the influence of the Gospel of Christ. The Roman Catholic Church has not been a blessing to the people of the southern countries any more than to those of Europe, where superstition and illiteracy abound.

I rejoice in the work that is being done by Brother O'Connor and Christ's Mission and the admirable magazine he publishes. The Christian spirit that pervades the work here is to be commended, especially in view of the many obstacles which it has to encounter, and the persecutions that attend it. Our work in South America is the same, and, being conducted in a like spirit of love, patience and forbearance, and above all, with implicit trust in the power of the Lord Jesus Christ, whose ambassadors we are, it cannot but succeed.

Again, I bid the converted Catholics and other Christian friends of Christ's Mission Godspeed. The work should be sustained and the hands of the workers upheld in this glorious cause. It is literally bringing light to the eyes of those blinded by Roman superstitions; it is calling the spiritually dead to a new life in Christ; it stays the hand of Rome in its grasp for power in our Republic, and holds out liberty and freedom to all who worship God in spirit and in truth.

We of South America salute you, and we beseech you to remember us in your prayers at the Throne of Grace!

The other services in Christ's Mission during July were attended by many strangers, some Catholics among them. Pastor O'Connor preached every Sunday. The congregation thought he should have a vacation during the hot summer months, but as they are poor people, not many of whom can leave the city, he said he would stay with them and if the way should open for him, he would like, in the fall, to visit the converted priests in Europe who are laboring so zealously in the cause of true and pure religion.

### South American Missionaries Needed Here.

A dear friend, writing about a visit from Rev. Dr. John Thompson while attending the General Conference of the Methodist Episcopal Church in Chicago last May, said: "Dr. Thompson has been a missionary in South America for nearly forty years. His present field of operations is the Argentine Republic, with Buenos Aires as headquarters.

"One evening he gave me a most interesting account of his experiences in traveling through Bolivia and of the condition of things there. Though he has been many times in serious danger of his life, he has never been harmed. He says the people are more advanced in Government support of Protestantism in Buenos Aires than we are in the United States, and he does not know but that he shall be called upon to come back here to do missionary work if the people do not wake up to the dangers of Roman Catholic aggression, especially in regard to the public schools and in political affairs. S. A. D. McK."

Dr. Thompson sailed for South America last month. A great work would be accomplished in this country if mis-



sionaries from South America could be sent into the churches to tell American Christians what Romanism really is.

They have seen it in its purity, and it is little better than paganism. The churches would listen to such testimony when the voices of converted Catholics would fail to stir them. Jesuitism, which is the same as Romanism, is today the great enemy of evangelical Christianity. Those missionaries in Roman Catholic countries know what it is, and it would be a blessing to the American people if they knew it also.

### KIND WORDS.

COLUMBUS, O., July 16, 1900.

DEAR BROTHER: To show appreciation and offer a kindly word when merited is helpful to more than the recipient alone; it expands a strengthening influence throughout the zone of activity.

Let me, therefore, say that it gives me great joy to learn that your efforts are so greatly esteemed and your success so freely acknowledged by such a number of our land's best people; and I congratulate you on being allowed to enjoy, in this life, some, at least, of the fruits of courage and fidelity in prosecuting a work that so many of us have ignored through guilty indifference or selfish conservatism.

I marvel sometimes at the revelations appearing through your agency, and cannot but admire the skill with which your well-timed blows are delivered against the adversary. You once intimated to me that you were not a stranger to the experience of dark hours. Let me assure you, brother, that it is impossible for you ever to be without friends, or withal, forgotten by the Lord, although at times you may go into the garden to pray. God bless you, my dear beloved brother!

(Rev.) E. H. C.

### Good Home Mission Work.

A business man in this State, in renewing his subscription last month, wrote as follows: "I am a careful and constant reader of your excellent magazine, *THE CONVERTED CATHOLIC*, and am interested in the good work you are doing, and wish you all success.

"As a loyal Methodist, I am a believer in Mission work, and especially Home Missions. I consider your work one of the most important and deserving of Home Missions in this country.

"A. F. B."

It is a hopeful sign when a business man, a zealous Christian worker, recognizes the efforts put forth in Christ's Mission to reach the Roman Catholics of our country with the Gospel. If the work could be enlarged, greater things could be accomplished, and the sphere of influence of the Mission be made a great deal wider than it is now.

### CHRIST'S MISSION DEBT.

In forwarding a contribution towards the payment of the debt on Christ's Mission—now only \$1,000—a dear friend in this city writes: "I am with you in your enlightened work for the progress of true religion, and while I do not wish to antagonize anyone, still my mind is quite settled that your position is right and according to God's plan; so I heartily wish you every success, and long life for the accomplishment of your object. If you propose to build a church, either on the present property or located somewhere else, I shall be glad to send as liberal a contribution as my means will permit."

Until the debt on the Mission building is paid, it would be premature to think of a change to another location. As the debt is so small it ought to be paid soon.

## LETTERS FROM PRIESTS.

Letters are continually coming to Christ's Mission from Roman Catholic priests and those ecclesiastics who have grievances against the Pope and the Roman machine. Some wish to learn what the work of Christ's Mission is, the doctrines preached there, and the facilities provided for giving them a new start in life. For many reasons they do not like the Pope's Church, and they earnestly desire to get away from it. Having lost faith in the system—and in many cases, in the dogmas—of Rome, the performance of their official duty has become irksome, and there is no longer any real interest in their work. The question is, How can they leave? It is easy to say, "Let them get out," or "Let them run away," or "Let them resign!" But what can they do afterwards? They have no other trade, or calling, or profession, and, as the late Dr. John Hall said when Father Lambert came to Christ's Mission in 1894, an educated man in such a position is an object of pity.

During the month of July four different ecclesiastics wrote to Pastor O'Connor, informing him of their state of mind and their aversion to the Roman Catholic Church, and seeking counsel.

The first letter came from a priest who is chaplain in a convent—*damnatus ad bestias*. He has no taste for his work there, and does not like the nuns, and indeed he has lost all faith in what is distinctively Roman Catholic. In his letter he says: "I cannot stand this life much longer; therefore I have decided to write to you for advice and counsel. Could you open to me the doors of your blessed Mission and harbor me under your roof until you or I may find an opening in which I could earn my living? I would much rather do this than continue in the priesthood. I could give lessons in

English, Italian, French and Latin, and also teach music and singing.

"In the expectation of a favorable answer,

"I remain, yours in Christ Jesus,

"\_\_\_\_\_."

Another priest wrote under date of July 9: "Last year I received your reply to my letter written from the Bishop's house, telling you of my woes. I am still suffering under the same burden and the same temptations. Time has only confirmed in my experience your statement that the whole Roman system is prejudicial to our welfare in this life and in the life which is to come. I continue in good standing in my Church, but I hesitate to withdraw from it. If I should leave my parish and throw up my commission, how could I obtain an honorable position elsewhere?

"I am in the prime of life—thirty-one years of age—strong, active and well built, and I have brains enough. But what to do with these gifts I do not know."

Another letter was from a third-year theologian. He had severed his connection with the Roman Catholic Church two weeks before the time for his ordination, and he said that his testimonials were of the highest possible character. He had been asked by some Protestants to deliver a series of lectures against Romanism, as the Paulists were expected to conduct a mission for the conversion of Protestants in that city. He observed in his letter that he would not be at any loss to select subjects for public addresses, and if the scandalous occurrences he quoted are in any way samples of the religious life he has seen, the only wonder is that he did not leave the Church long ago.

Another letter had reference to a deacon in the Roman Church who would not proceed to take the order of priesthood. His letters and testimonials

are excellent, and if he should be called of God to the ministry of the Gospel, or to the work of a missionary, Pastor O'Connor would endeavor to facilitate his progress in every way possible.

Every day's experience in Christ's Mission shows the unrest of priests in the Catholic Church. The bishop and archbishop who called at the Mission are in distress because they cannot believe in all the doctrines of Rome. But at Christ's Mission they were told that there is no middle ground between Romanism and Protestant Christianity. To be faithful Christians they must leave Rome for ever. Then the Lord will take them up and their work will be blessed.

The difficulty of affording counsel and help to these men is very great, and the co-operation of Christian friends in dealing with such cases is earnestly desired. As the number of these priests increases there will be more and more opportunities for the Lord's people to help in this work by using their personal and business influence to obtain or provide positions for them, where they can by their labor of head or of hands provide things honest in the sight of all men.

### The Bible Before the Church.

A learned Roman Catholic who has called at Christ's Mission several times and whom we hope to see in time a devoted disciple of the Saviour, instead of a zealous Papist, says the "Church" gave us the Bible. He believes in the infallibility of the Church, and he must accept the infallibility of the Pope, but he does not believe in the infallibility of the Word of God. Of course he is inconsistent, but as a Roman Catholic he is for the time being consistent in his inconsistency. In the Roman Catholic papers he has strenuously upheld his views against the vag-

aries of the neo-Catholic and former Protestant Episcopal minister, De Costa.

For the benefit of this friend and other Catholics, who are better than their Church, which is full of superstitions, we give the following thoughts on the Church and the Bible by a contemporary :

"For one thing, the advocates of the view that the Church is before the Bible overlook the distinction between the unwritten and the written Word; between revelation and its record. Though the record of revelation may have been historically subsequent to the Church, the revelation itself was certainly prior to the Church. The Church crystallizes about revelation, not revelation about the Church. Admitting, for the sake of argument, that 'the common spiritual life which animates the community, has produced the books,' it does not follow that anything more than the expression of the thought is from the community; the thought itself formed the community. Historically, and logically, the revelation, the thought, the ideas, were before the community; indeed were the cause of the community. A makes a verbal proposition as to a business partnership to B. A month after the partnership is formed a legal document, embodying the ideas of A's verbal proposition, is drawn up. The partnership did not make that document, though the document is subsequent to the partnership. The thought, the ideas expressed in that document are the cause of the partnership. No matter when the New Testament was written, as revelation, as embodying divine ideas, it did not spring from the Christian community; the Christian community, the Church, sprang from it."

We commend to our readers Dr. King's new book, "The Purple and Scarlet Woman;" it can be had at this office, price 75 cents, or for one new subscriber to THE CONVERTED CATHOLIC.

## ROME IN CHINA.

IN China, as elsewhere, the Roman Church claims to be the only true Church of Christ, the only organization that can rightly be called a Christian Church. All others are Protestants, heretics, schismatics, infidels, etc. Intelligent people know that such claims are not well founded, but the multitude—that is, the unthinking and illiterate—in every country believe what they are taught.

Thus it has come to pass that even in China the Roman Church has insisted that it is the only Christian organization entitled to consideration, and that whatever favor the Chinese Government might extend to the Christian religion should pass through the hands of Rome. Two years ago an agreement was entered into between the Peking Government and the Vatican which contained concessions to the Papal Church that, as the New York *Tribune*, of July 11, 1900, said, would stir up resentment on the part of a people so conservative as the Chinese. That paper gives the exact terms of the agreement, which begins with this paragraph:

"The Imperial Government having for a long time authorized the propagation of the Catholic religion, and Catholic churches having in consequence been established in all the provinces of China, we are desirous to see our people and Christians live in harmony."

"To insure a readier protection" the document goes on to provide that a Roman Catholic bishop shall enjoy the same rank as Chinese Viceroy and Governors of provinces and have the privilege of interviewing those officials. In the event of the death or absence of a bishop, his privileges pass to the priest in charge, and provision is made for official visits to various provincial officers by priests of different ranks. The bishop shall furnish the Viceroy or

Governor with a list of the names and locations of those priests authorized to visit the various mandarins, and the latter shall receive them. When the priests visit the native officials, if unable to speak the language, they may take a Chinese priest to act as interpreter. With regard to any "grave or important" mission matter in a province, the bishop or missionaries in office shall go to the Minister or the members of the Council appointed by the Pope as a religious protectorate; and the latter shall have the right of deciding, together with the Tsungli Yamen, or the local authorities. Any mandarin consulted on an official question by the bishop must give the matter prompt and courteous attention. The last clause provides that the local authorities shall exhort the people "to unite with the Christians [Catholics]." As the *Tribune* said, commenting on these privileges which were not granted to Protestant missionaries: "The purpose of the agreement was to give the Roman Catholic prelates official standing, and to enable them to deal personally with officials rather than, as in the past, with consuls."

It must be remembered that Protestant missionaries can approach Chinese authorities only through their consuls. Unlike the Roman Catholic priests they have no official standing. But the Chinese respect them, for their message is from God, and they do good in every community.

All Protestant missionaries agree that the abuse of the power obtained by means of this special agreement has been one of the chief causes of the present uprising against foreigners in China.

A letter from the Rev. Horace T. Pitkins, of the American Board, stationed at Pao Ting Fu, where the Boxer troubles began, says that one of the first attacks was on the Roman Catholics, "to pay off old scores." The Protestants were not interfered with.

## BISHOP MERRILL'S STATEMENT.

Bishop S. M. Merrill, of the Methodist Episcopal Church, said in the *North-western Christian Advocate*, July 12:

"In connection with the sad condition of things in China, there is reason to fear that substantial ground exists for the belief that the conduct of some missionaries has been very objectionable and well calculated to arouse the enmity and the patriotic hostility of the people against them. There are missionaries and missionaries. The missionaries who represent the evangelical churches preach the simple Gospel of salvation through the sacrifice of the incarnate Saviour, teach the people the way of life, and do not by such methods excite the wrath of those with whom they labor, nor the opposition of the rulers who learn of their methods and their teaching. But there are others who make a widely different impression. They represent a great church, [Roman Catholic] with imposing ceremonies, with distinctive dress, with high ideas of official dignity and authority, and make demands for such honors and reverence and obedience as become those who are entitled to rule. In many instances their arrogance and assumptions are such as to arouse the suspicion that they aim at nothing less than the establishment of a foreign government over their followers, if not over the entire community where they set themselves up as lords and princes.

"It is worth while in the present crisis to look into these methods of the Romish Church, and to study the impressions they must make on the minds of Chinamen, who know so little of the actual state of the world without, and who are so jealous of their own institutions and of the divine right of their own rulers. It is difficult for us to imagine the pretentiousness of these Romish bishops; and yet, a little reflection on what we see in our own

country, where the display only excites our pity or disgust, knowing, as we do, its harshness and emptiness, will satisfy us that where the people do not see through it the idea must come to them that it means the displacement of their laws and customs. This impression is strengthened, and must be, when these 'lord bishops' actually sit as judges and determine causes of a civil kind, and impose fines, penances, and other temporal penalties for disobedience to their orders and failure to pay proper respect to their personal dignity. The untrained heathen do not distinguish between ecclesiastical and civil rule when the outward appearances and results are not distinguishable. Verily, there is a sense in which some missionaries intensify in the Chinese mind their natural hatred of foreigners.

"It is well known that where the Roman Catholic bishop fixes his residence in heathen lands, he gathers around him a retinue of servants, sets up a little throne, puts on the togger of a prince, appears in public with such pretentious displays of authority and receives from subordinates such marks of reverence and submission, as to create the impression that he is in fact a prince, ruler or king. It is also known that in connection with these assumptions of greatness, the Romanists make such representations of the authority of the Pope as to lead the simple minded observers to think that he is a temporal ruler, divinely commissioned to govern princes, kings, and emperors, so that they naturally conceive the idea that these foreigners intend in time to overturn their government and subject the nation to the power they represent as ordained of heaven to rule the world."

## DR. HALSEY'S VIEWS.

The Rev. Dr. A. W. Halsey, Secretary of the Presbyterian Board of Foreign Missions, agrees with Bishop Mer-



rill that the Roman Catholic bishops and priests provoked the rising of the Chinese against foreigners. Preaching in Brooklyn, July 22, Dr. Halsey said: "The attitude of the Chinese towards the Roman Catholic missionaries is significant. I know of many Roman Catholics who have done really good work. But it is true, unfortunately, that the whole Roman Catholic propaganda is political as well as religious. This has been prominently exemplified only recently in the Philippines, where all the influence of that great Church of the ages was used for self aggrandisement. So it is in Peru, Chili and Brazil. There, missions are simply monasteries of the middle ages over again. In China the Roman Catholics have suffered first, because they meddled with Chinese politics. Mr. Wu, the Chinese Minister at Washington, said: 'You would not tolerate a band of Chinese missionaries coming to New York and preaching Confucianism and meddling with the Government.' I point this out because I want you to understand that there are two sides to this question. Of the 194 Protestant missionaries who were in the dangerous zone all but nineteen are in places of safety. Notwithstanding the great commotion the persecution has not been directed primarily against the Protestants, because as a rule, they do their work as peaceable servants of Christ."

#### DR. MACARTHUR'S TESTIMONY.

The Rev. Dr. Robert S. MacArthur, of Calvary Baptist Church in this city, speaking on this subject, said in his sermon, July 22, "The heathen are raging, that is certain. China amazes the world. Five years ago Japan annihilated her army and navy. Now she defies all the European nations. China has been called the riddle of the world; the jest of all nations.

'Doubtless some missionaries are

largely responsible for the present uprising in China. All the missionaries who refrain from civil functions and confine themselves simply to preaching the Gospel are not responsible for these uprisings. They follow the American idea of separation of Church and State. They do not interfere between their converts and the Chinese authorities.

"Those missionaries who combine civil authority with their religious instruction are partly responsible for the condition of things in China. More than 300 years ago in Japan the Roman Church persecuted the Japanese who refused to accept their doctrine. At this moment similar things are at work in China. Bishops of theirs have titles which excite the jealousy of the Chinese.

"Some Roman Catholic missionaries actually sit as justices in civil cases and impose fines and other temporal penalties. They surround themselves with all the dignity of kingly rulers, and the native heathen do not distinguish between the ecclesiastical and civil rule. The result is an anti-foreign feeling.

"I was in China five years ago this month, and many of the conditions I examined on the spot. I also have the testimony of missionaries on the ground at this moment. They declare that the Roman Catholic bishops secure the release of their converts when brought before the courts, and that the authority of the French Consul is often invoked to emphasize the demands of the priests and bishops.

"The same thing is going on in the Philippines at the present time. These things lead to uprisings. The war with Japan put an end for the time being to a contemplated uprising of Boxers. Only missionaries who confine themselves simply to their religious duties can do any good. Those who do not only provoke uprisings on the part of the jealous Asiatic."

Pastors in different cities spoke in the

same manner concerning Rome's responsibility for the murders in China. Mission Boards of the various denominations, always conservative in their statements, were nevertheless compelled to allow at least some portion of the extensive information they had received to be made known, because of attacks made on the missionary body as a whole in regard to the matter.

#### WORK OF THE JESUITS.

The European papers do not hesitate to place the responsibility for the troubles in China at the door of the Roman Catholic Church. The *London Daily Chronicle*, July 3, 1900, said :

"A Rome correspondent describes the Pope as particularly grieved at the destruction of the new Roman Catholic Cathedral in Peking, towards the erection of which he was a generous subscriber. It seems that the building was an object of offense to the Empress Dowager, by reason of its spires overtopping those of the Imperial residence. To satisfy her scruples, the Archbishop of Peking acquiesced in various architectural alterations, but apparently these were not sufficient to avert the antagonism of the lady and the Boxers. The Pope is said to be endeavoring to arrange a coalition between France, Austria, and Belgium for the active protection and promotion of Catholic interests in the far East. The destruction of the Roman Catholic Cathedral in Peking by the Boxers is a reminder that Catholic missionaries have been laboring in China since 1582. It was one of the first fields selected by the Jesuits after the foundation of that famous Order. Pope Gregory XIII. made it their especial preserve, and forbade any other religious Order to enter China. This restriction was removed in 1631, and the Dominicans appeared on the scene. Then arose a bitter controversy over the 'Chinese rites,' or the

concessions made by the Jesuits to secure converts. These included a modified worship of ancestors, marks of homage to Confucius, and permission to use the Chinese word for sky or heaven as equivalent to God. The Dominicans denounced these practices as idolatrous; the Jesuits maintained that they were innocent traditional customs of immemorial antiquity. The controversy was prolonged for close on a century, and was not terminated until Pope Clement XI. sent Cardinal Tournon to China to report. Cardinal Tournon condemned the rites as soon as he saw them, and was promptly imprisoned by the Chinese Emperor. He died in captivity, but his report was acted upon by the Pope."

#### Expel the Friars!

That is the cry of the Filipinos to our Government; that is the condition of peace for the Philippine Islands. All other questions of government can be settled satisfactorily, but the monks must leave the islands. It is significant that the same objection to the monks exists in China. The Roman Catholic missionaries there are members of the religious orders—Jesuits, Dominicans, Franciscans, etc. As in the Philippines, they have built great cathedrals in China and by a display of pomp and power that rivals the magnificence of the Viceroy's, they have sought to impress the people with their regal splendor. To maintain it they have had recourse to force and fraud. The Roman Catholic bishops in China, as in the Philippines, and in every country where they can enforce their commands, claim to be above the civil law. The Roman Catholic Church says it is the embodiment of the divine law, and all mankind must obey it. The result is rebellion everywhere.

## A VENERABLE CONVERTED PRIEST.

A Soul's Pilgrimage; Being the Personal and Religious Experiences  
of Rev. Charles F. B. Miel, D. D.

THE story of Dr. Miel's life is beautifully told in this handsome volume.

He is a Frenchman by birth, and gave himself up to a religious life in early youth. He completed his studies in Paris, and he was ordained a priest in 1844. After ten years in the priesthood, he renounced that state of life, and became a Protestant.

communicate the happy change which divine grace has effected in my views and in my heart."

The whole letter was published in this Magazine in 1886.

Dr. Miel has been for nearly forty years rector of the French Episcopal Church of St. Sauveur, in Philadelphia, and, as will be seen by his picture, he is still hale and vigorous; and, with



Rev. Charles F. B. Miel, D. D.

The letter announcing this important change was addressed to Charles Hastings Collette, Esq., who for fifty years has been the foremost writer against Romanism in England, and began:

"As you were the first instrument employed by God to remove the scales from my eyes, it is my wish that you may be the first person to whom I

the blessing of God, gives promise of reaching the age of one hundred. "A Soul's Pilgrimage" is a biography that will delight the reader. An extended review of it was contained in THE CONVERTED CATHOLIC for August, 1898. It can be had at this office, or from the Author, Rev. Dr. C. F. B. Miel, Wayne, Pa.; price, \$1.00.

## ANOTHER PERVERT TO ROME SPEAKS OUT.

IN the August CONVERTED CATHOLIC the testimony appeared of the Rev. Arthur Galton regarding his sad experiences in the Roman system and the difficulties he had to encounter in getting back to the certitude of pure Christianity. He was an Anglican clergyman, a graduate of Cambridge, who went over to Rome twenty-five years ago; but after a varied experience with the Jesuits, the Oratorians and in the secular priesthood, he has returned to Protestantism. His article in the *National Review*, from which we quoted, aroused much interest in England. Other Protestants who have had a similar experience of the bitterness of the fruits of Rome's perverted Christianity are following Mr. Galton's example in exposing the deceptions that have been practised upon them, and laying bare the delusions from which they suffered.

Another of these perverts to Rome has written for the June *Contemporary Review* a trenchant article from which we make the following extracts:

"Before I joined the Catholic Church I had heard it said by many of my fellow Protestants: 'No one knows what the Roman Catholic Church is like until he has entered it.' In the mouths of my friends it was intended to sound a note of warning, to the effect that beneath the specious exterior of an harmonious system there are elements of discord.

"It has often been remarked by Protestants, and not infrequently by Catholics, that many converts either lose their faith altogether, or become indifferent, or at least cooler in zeal and slacker in practice than they were in their original communion.

"I write as a convert to Roman Catholicism, yet at the same time as one whose first zeal has been dampened, and

who has suffered some disillusionment. I feel, therefore, that I am in a position to analyse dispassionately the causes which have led to this change of view and sentiment, surmising that it is probable that a somewhat similar experience paved the way to those spiritual shipwrecks that many have made.

"From whatever quarter the recruits to Rome may come; from whatever sect, creed, or school of philosophy, Christian or non-Christian, there is no doubt of a complete change of mental atmosphere. Even the most advanced of ritualists who hold all, or nearly all, the doctrines of the Church of Rome, know nothing of it. The change from High to Low Church, or from any one set of Protestants to another, or even to agnosticism, does not imply such a complete revolution in the mental surroundings.

"The Roman authorities appear sometimes to take the position of those who deny facts which are obvious to most people of a liberal education. The convert finds many difficulties in adjusting himself to his new surroundings. It stands to reason that those who have been brought up in this atmosphere cannot appreciate this difficulty. They are made conscious of the fact by various instances which come before them, and this causes irritation which finds expression in different ways.

"A convert will hold all the faith and will practise his duties with even greater fervor than many born Catholics, but will differ *toto coelo* in his way of looking at that faith, and at many other questions connected with it. It is this, at least in part, I presume, that was the meaning of what then seemed to me the somewhat mysterious utterance of a priest not long after I had joined the Church: 'You have the Faith; all that is now required is that you should become as-

simulated to the *morale* of the Church, which is a matter of time.'

"There is a story told that a possible convert asked the priest to whom he went for instruction, 'What is the position of the laity in the Catholic Church?' and received the answer: 'The position of the laity in the Church is twofold. Firstly, kneeling in front of the altar; secondly, sitting under the pulpit.' This, no doubt, gives a concise resume of what in the eyes of most of the authorities, constitutes the position of the laity, except for the rather important omission: and, thirdly, putting his hand in his pocket when the collection is made. But if this applies to the Catholic laity generally, it applies *a fortiori* to the convert. 'As far as my own personal predilections are concerned,' a priest wrote lately in one of the Catholic papers, 'I would rather see no more converts join the Church.'

"Some (converts), who have been used, in their former sphere, to free discussion and the voice of the laity as applied to the temporal concerns of their denomination, are inclined to exercise the same freedom under their new conditions. This, it can be understood, is annoying and irritating to those who are accustomed to rule without question. Born Catholics may have similar notions, but, as a rule, they are more reticent, confining themselves chiefly in their criticisms of authorities to anonymous articles or letters in the newspapers, partly from training and partly because they know the uselessness of interference.

"I had, as a good Protestant, been brought up with the idea that the Catholic Church is full of abuses, corruptions and errors. As my conviction grew that the Catholic Church is the only true one, I became ready to accept the explanations of Catholic controversialists and to believe their repudiations. Finally the old charges which

I had been used to credit, more from habit than conviction, appeared to me unfounded and disappeared like smoke.

"But disillusionment was not long in coming. I became acquainted with a priest of different ideas and methods, who did not seek to edify me in the same manner. He said to me the first time I met him: 'It is a good thing to be a Catholic, only beware of superstition.' Later on, the same priest startled me considerably by saying in answer to some remark of mine: 'All things that Protestants say against the Church are true.'

"I soon began to find out that there are a considerable number of educated Catholics in England who condemn quite as strongly as any Protestants the practical abuses of our system. The same priest pointed out to me the evils of indulgences. . . . He went so far as to say that a great many of the indulgences promulgated by the Church are mere forms, and that he believed more in the grace of God than in the efficacy of these.

"It seems to me that the chief practical abuses in the Church, both in ancient and modern times, may be summed up in two words—greed of gain.

"I had endeavored to reconcile myself to the idea that the payment for masses was merely a proper honorarium to the priest for his work, as a burial or marriage fee is to an Anglican parson. But I have found educated lay Catholics who object to it as much as any Protestant, though on different grounds. They consider that all sacraments should be without money and without price, and that particularly in the case of the mass, it is a degradation of that august service to treat it as a matter of human traffic. It was a born Catholic, a layman, who ventilated these opinions to me, and he used by undesigned coincidence an identical argument to that



which I have often heard in the mouths of Protestants. He observed, 'If masses are a matter of money, how badly off must come the soul of a poor man compared with that of a rich. I cannot but think that God must readjust these matters in the next world.'

"A friend mentioned to me the name of a priest who, finding that money did not come in from this source as fast as he could wish, addressed his people thus from the pulpit: 'It is a long time now since anyone asked me for a mass. I hope before long to receive more applications for them. They are five shillings for the well-to-do, and two-and-sixpence for the poor.'

"The practice of farming out masses is another evil connected with the system. One priest is paid for more masses than he is able to say himself. He goes therefore to a brother who suffers in the opposite respect and pays him at a lower rate, thus doing another a good turn while pocketing the balance himself. Again, a priest has been known to advertise for contributions from Catholics whose piety exceeds their knowledge, that they may share in the merit of the visits he pays to various shrines abroad and the masses he offers there. The result probably more than pays the expenses of his trip.

"It seemed strange to me in my Protestant days, on those rare occasions when I attended a Catholic service, to be required to pay at the door precisely as if entering a theatre. And though they have been brought up under the system, there are those among born Catholics also who object on principle to this traffic in the house of God.

"In the abuse of indulgences it is again money which in part is at the bottom of the evil. I do not mean to say that money is paid for indulgences now, but it is greatly to the pecuniary advantage of certain missions and religious houses that pilgrimages to their

shrines should have indulgences attached to them. Besides, as an English priest recently pointed out in a work which has been suppressed, indulgences are nowadays given far too frequently and too easily, and instead of being used as a moral lever by their attachment, at least in certain cases, to practical works of benevolence and the like, they are almost invariably the reward of the repetition of certain prayers and visitation of certain shrines.

"Money again, as in the middle ages, is the means by which the tone of some religious orders is lowered. In this connection the articles on "Monasticism Up-to-Date" in the March and April issues of the *Contemporary Review* are very painful reading for Catholics. A few years ago I should have been inclined to discount largely their allegations on the score of Protestant prejudice and perversion, but in the light of my experience in the Roman communion, I acknowledge with sorrow that they are probably true in the main.

"Originally the Franciscans, a body of begging friars, were supposed to live from hand to mouth on the daily offerings of the faithful; they have now so altered or evaded their original constitution that their communities are often the owners of considerable property. They are careful, in the course of their peregrinations for preaching or mission work, in which they are very active, to cultivate particularly those of their penitents who are well off, and their spiritual influence is such as frequently to result in one of these making his will in favor of their house. At least so I was assured by a most loyal and devoted priest who gave me these particulars."

Concerning the devotion to saints the writer says:

"I was told of an English priest, who after paying a visit to Italy, spoke of the lower class Italians in certain parts as being irreverent idolaters. It may be

said that there is nothing remarkable in all this: these opinions are what might be expected among the enlightened, whether Catholic or Protestant. No, but what is remarkable is the official attitude towards all these extravagances. Not only are they not condemned, but they are encouraged. One might suppose that authorities which profess such zeal for the Faith, would condemn any practice or idea which obviously obscured its true proportions whether by excess or defect. But it seems there is no heresy involved in the ascription of a grossly and grotesquely exaggerated power to the saints, by which God's power is obscured and thrown into the background. Instead of condemnation, such books as "The Glories of Mary" receive an imprimatur. I think, perhaps, it can be understood by outsiders how to one not fully acclimatized to the Catholic atmosphere, and who has not yet become thoroughly assimilated to the *morale* of the Church, such a wide gulf between public utterances and the truer sentiments which lie beneath (and whose public expression is strongly discouraged) produces a sense of unreality and hollowness.

"The Dreyfus case was a trial to many born Catholics: small wonder then that it should have been so also to converts. Apart from the question of the justice or otherwise of his condemnation, the gross unfairness, the fanatical anti-Semitism which were displayed by many prominent (Catholic) clergymen on the Continent, and which passed utterly unrebuked by the authorities, constituted an unpleasant revelation to many. A born Catholic said to me as regards this that he had never realized till then the large proportion of the mere human element in the Church. He seemed very much scandalized by the apparent contrast between the theoretical and practical morality of church authorities."

Referring to Dr. Mivart's statements that many priests and Catholic laymen hold the most advanced views which this learned scientist defended, the writer says:

"Only the other day a most zealous and intelligent young priest told me with sorrow that there are a certain number of educated Catholics, mostly young men, who practically have no faith at all. The policy of obscurantism of which the Curia seems to be the chief exponent, does not seem to have been equal to maintaining the Faith even in the minds of those who have been brought up under the system, and many of those who do believe derive no comfort or help from it, but the contrary. They have absolutely no confidence in it. They are in constant fear as to what its next utterance may be, and as to whether it will not be more reactionary than anything that has gone before. The rigid system is like a suit of plate armour which was fitted to the youth, but which the man is outgrowing, and yet is compelled to wear.

"Both among Catholics and Protestants the law holds good that minds will move and think, even though authority discourage or forbid it. It can, within the fold of the Church, suppress their outward manifestations, but no more. As Galileo said, *E pur si muove!* The utmost it can do is to direct thought whilst taking intelligent note of all new facts.

"If the sacred congregations are to regain in any degree the respect in which they were once held, if they are ever again to be of any real use to the Church and the Faith, one necessary qualification for admission to their ranks will be that the new member shall be well acquainted with the latest discoveries and theories in natural science and Biblical criticism, and that such acquaintance should be the outcome of first hand study."

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**LIFE IN ROMAN CATHOLIC MONASTERIES.****The Moral Doctrines of the Monks.**

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BY AUGUSTINE BAUMANN, FORMERLY FATHER AUGUSTINE, OF THE  
PASSIONIST MONASTERY, HOBOKEN, N. J.

As I have already written at length on the general practices of monks in my series of articles on "Life in Roman Catholic Monasteries," I think it will be equally interesting to expose the moral doctrines which they are taught. The moral doctrine of monks is contained in their books of Dogmatic and Moral Theology, in their mystic and spiritual teachings, and in the written lives of their saints. I have, during my twelve years in the monastery, had occasion to study everything concerning these moral doctrines. During the four last years of my studies, I gave such evidence of my ability to grasp their principles that the superiors made me Professor of Dogmatic and Moral Theology as soon as I was ordained priest, and it was while director of students and Professor of Moral Theology in Buenos Aires that I quitted the monastery.

I am therefore happy now to have an opportunity of continuing my long interrupted moral and dogmatic lectures, though they may not be entirely to the taste of my beloved brethren. Still I invite any monk who reads these articles not to throw them aside or think lightly of them. I write them in the best spirit, with far more independence of mind than I had while I was still a monk, and with no animosity whatever against any person. In fact I confess that I still love my former brethren, and I pay this tribute to them here, that some of them were really good, gentle, kind hearted and worthy of esteem, and that I wonder now more than ever how it was that the monastic doctrines left any good in us at all. It was sufficient to make physical and moral wrecks of us all, yet only two of our number went crazy and one merely got softening of the brain. Eleven out of a class of fourteen still sane seems a fair record, and I am willing to give this much credit to the moral doctrines of the monks.

One of the pretensions of the monks, which is also the pretension of the Roman Catholic moralists in general, is that their moral doctrines are divine; that, being divine, they are perfect, and as a further consequence that they are the only true doctrines in the world. This claim is sufficiently high, and is universally affirmed by the good friars. But one may ask these questions at the start: "If your doctrines are so perfect, in fact the only perfect ones, how is it that you do not agree among yourselves? How is it that the Jesuit attacks the Dominican theologian and moralist? How is it that the Franciscan quarrels with the poor Capuchin, and that nothing gives a moral theologian among you so much pleasure as to see one of his opponents floored by some decree of the Roman Index or entirely annihilated in your eyes by a thundering excommunication from the Pope?" All this looks curious to start with. Yet when we look closer we become still more amazed. When I was a student of Moral Theology I found that there were thousands of different authors, each one more or less contradictory of others, not one caring to approve all that was said by others or himself sure of what was right or wrong in certain

questions. This was startling to me in my ingenuous youth, but it is absolutely scandalous to me now in my ripened years.

To give a concrete example of the benignant rays of monastic wisdom and science I shall simply recall the following: The fast days, during Lent, were different in the diocese of New York from those of New Jersey. Why God should be served in one way in New Jersey and in another way in New York, I leave to the venerable bishops supposed to hold the place of God in those regions to decide. The following case was therefore presented for solution. A monk who was anxious to escape the law of fasting went every Saturday from New Jersey to New York to take his dinner there. It cost him only three cents to cross the ferry, and in New York he could eat beefsteaks or mutton chops for dinner, because meat was allowed to all the faithful, monks included, on Lenten Saturdays in the diocese of New York. However, the monk was strictly a subject of the Bishop of Newark, and his escape to New York every Saturday in Lent, towards twelve o'clock, and his return at one, after having had a good meal, with meat, was merely a fraud to escape the law which his superior had imposed upon him.

I remember well what interest the question excited in the monastery when it was proposed for solution whether the monk had committed sin or not. There were the old friars and the young friars, fat friars and lean friars, who found the question vitally affecting their stomachs. Some piously held that the monk guilty of that conduct had committed a crime, and they brought no end of texts and books to the support of their arguments. A few others timidly believed that, after all, the monk was outside of his bishop's jurisdiction and could eat meat if he liked; but no one knew precisely what text to bring to the support of the opinion. To the surprise of all, not only did the Professor of Theology, whose humble pupil and follower I then was, decide the case in favor of the latter opinion, but he also brought the missing text. That text was taken from one of the works of St. Alphonsus Liguori and perfectly set the question at rest, as it was approved by the Pope. St. Alphonsus said that a man in that case is not only excused from sin, that he commits no fraud against the law of fasting, but that he may actually perform a meritorious action.

The argument the Saint gave is a sophistic and monastic curiosity. The man wished to eat meat, says the Saint, but the law prevented him from doing so where he was; consequently, out of respect for the law he removed himself to a place where the law did not bind him. It is a good and virtuous quality to respect laws, and consequently the man may have performed a meritorious and virtuous action.

It is not necessary to enter into further details on this matter for the benefit of the general reader. It is enough to show him to what sublime heights monastic morality may rise. This is an example of what they consider morality. It does not really matter what monks in general consider concerning the decision given. I know that some will defend it, even to this day, and others are just as anxious to refute it. But what are we to think of the perfection of such doctrines? Is this a divine morality? Can we believe that if the Lord came upon the earth he would establish such whimsical rules? Is it possible that men with sense and intelligence

can continue all their lives to believe that in laying down, studying, defining, explaining and observing such rules, they are teaching a perfect and a divine morality? Far from it. The example I have given shows that monks do not seem to have the first notion of what morality is. All their morality consists in harping upon trifles, in studying matters which are of no real interest to God, to angels, or to men of sense; and the net result is that they finish by making themselves ridiculous in the eyes of all sensible people.

In writing upon the moral doctrines of the monks, I might begin by commenting on certain general principles which they lay down in their more scientific works. But as this is not the way I was introduced to the secrets of that mysterious science, I prefer not to follow that path. I shall just give my own impressions step by step. When I arrived at Pittsburg at the tender age of sixteen, it happened to be just on the feast-day of the Blessed Virgin Mary. I believe it was her birthday, the eighth of September. I had received some preliminary instructions as to how I was to meditate, and that very evening half an hour was to be spent in meditation. As I have already explained in a previous series, a good deal of virtue was to be derived from meditation, so I innocently set about meditating. At about half past five o'clock the bell rang, and I went to the choir with the rest of the novices or postulants. After singing Compline all the monks put themselves in a half kneeling, half sitting posture, and a Passionist walked up to the altar where about a dozen candles were lighted. In the presence of the statue of the Blessed Virgin Mary some hymns were sung and at the conclusion the monk read us, from the altar, the following edifying story, on which we were exhorted to meditate. The story is from the famous work of St. Alphonsus de Liguori, the "Glories of Mary," and reads as follows:

"A young girl of Guelderland was sent to the city of Nimeguen to spend the night with her aunt. The girl's name was Mary. On arriving at her aunt's house, she was summarily sent away by her. The girl started home in a passion. On her way, as night came on before she could get home, she got so angry that she called loudly upon the devil to come to her help. The devil came in the form of a man and offered to assist her, but on condition that she would do certain things. Mary promised the devil to do anything he wished. 'I only wish you,' said the devil, 'not to bless yourself any more with the sign of the cross, and to change your name.' Mary answered that she was willing not to make the sign of the cross, but that she would not change her name. 'Then I will not help you,' said the devil. Mary then debated the question with him, and at last she agreed to change her name so far as to have herself called only by the first letter 'M.' So the devil was content to call her 'M.' 'They went together to Antwerp, and Mary remained with the devil six years, living a sinful and scandalous life. One day she told the devil that she wished to see her country again, and the devil accompanied her unwillingly. When they arrived at Nimeguen it happened that a public representation of the life of Most Holy Mary was given. At this sight Mary, or 'M,' felt compunction and began to weep. The devil seized



her and wanted to pull her away. But 'M' resisted, and the devil in a rage lifted her up into the air and let her fall into the midst of the theatre. The poor girl then related what had happened to her. She wanted to confess to the parish priest, but the parish priest sent her to the bishop and the bishop sent her to the Pope. So she went to the Pope and confessed to him. The Pope imposed on her the penance of wearing three iron rings, one around her neck and one around each arm. She obeyed and retired to a convent where she spent fourteen years in penance. Then she woke up one morning and found the three rings broken. Two years afterwards she died in the odor of sanctity, and wished to be buried with the three rings. So she was buried with the three rings which had changed her from a slave of the devil to a servant of Mary." (Glories of Mary, p. 320.)

This is the story more or less as I remember it. I meditated upon it as follows, to the best of my remembrance. As it was my first meditation, I remember pretty well the principal points. I did not know where Guelderland was, and I do not know very precisely to this day, so I tried to locate it somewhere in the north of Europe. But I was at a loss concerning the moral conclusion to draw from the name of the place, except that perhaps in Guelderland it was the custom for young girls to spend their nights with their old aunts; and to have a rendezvous with the devil, if they did not. I was puzzled to find a precise reason why Mary should have been angry with her aunt for not taking her in at night. It must have been a cross old aunt anyhow, and to spend the night with her could not well be very agreeable. As to her calling upon the devil, it may have been just the thing to do. If she wanted to use strong language against her aunt, the devil would be just the one to supply any amount of it. As to her discussion with the devil about her name, that was just what a silly girl would do—dispute about a trifle. As to the request not to make the sign of the cross any more, the devil was very sensible; it must have been a Protestant devil, for a Catholic devil would not have asked that. Conclusion, therefore, which in my innocent youth I may have been supposed to draw was—beware of Protestant devils. The choice of the devil and Mary to go to Antwerp for a gay time was not bad. Antwerp is a gay city, but I would have liked to know at what hotel the two put up, and whether prices were as exorbitant as they are now at Paris during the Exposition.

Six years of a gay life the couple spent together. It was not long, considering the little pleasure Mary had afterwards. She might have prolonged it, and thus saved a good many years of penance. What possessed her to wish to go back to her country? Perhaps, it was to introduce her companion to her aunt, or to have him tease the life out of her, and so get her inheritance. It was a foolish wish, whatever the reason for it was, as it ended badly. She should have followed the example of her companion, the devil, who showed no signs of wishing to go back to his country. Then it was most impolitic on her part to take the devil to see a play representing the life of Mary, when she might have known that he did not like that personage. But she was paid for her mistake, and the devil was right when he settled his dispute with her by lifting her in the air and dropping her right on the middle of the stage. That was a most dramatic conclusion

and the devil deserved the applause of all the spectators. If he could only be prevailed upon to give that sort of representation now he would be the most successful theatrical manager in the world.

Mary then related everything to the audience, I suppose. That was probably a part of the performance. The sequel is only a sorry sort of affair: the priest, the bishop, and the Pope could not compete with the devil as actors in the story. The Pope ordered her to wear three iron rings. This was a clumsy invention—just the kind of thing that any mediaeval Pope would do—to order iron rings to be made, and make other people wear them. The Blessed Virgin Mary also showed rather bad temper in letting her devout suppliant wait fourteen years before she broke those horrid rings. She evidently cannot be at all such a mild compassionate creature as she is said to be.

As to the ultimate conclusion of all this, I believe I was a little puzzled. I did not know precisely whether I was to pray to be delivered from being sent to spend my time with elderly aunts, to be preserved from the devil, or to be delivered from the Pope's iron rings. But my readers are probably not much concerned as to what I prayed; what they would like to know is where the moral doctrine comes in for application. In this I cannot help them; I cannot see any myself. But I was supposed to learn a good deal of high morality from this story. My monastic teachers told me to do so and I tried to obey them.

I was deceived by them, it is true. I listened patiently to them and tried to practise everything they told me for twelve years and this is all the good I got out of them. To think now that twelve of the best years of my life were spent in this sort of thing, and that there are now, perhaps, more than ten thousand ingenuous simple-minded youths and maidens in the United States alone, listening to these monkish stories and undergoing this monkish training, makes one feel sick and sad at heart. Will anyone come to lift this veil of ignorance and darkness from them? I, for one, will do what I can, and if I can lift only a little corner and let some spiritual sunshine into that thick mist of darkness, ignorance, and superstition I shall not have written these articles in vain. I may at times have seemed trivial, superficial, even flippant, in my remarks, but the thoughtful reader will see that it is only apparent. In all that I say I have a serious purpose in view, and where I can ridicule the monastic customs and morality in their bad features I shall not spare them. When things are too stupid and too ridiculous for serious argument, the best way at times to disabuse the unfortunate victims is to ridicule their absurdities.

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Many friends have expressed a desire that the remarkable series of articles on "Monastic Life" by Father Augustine that have appeared in THE CONVERTED CATHOLIC for the last two years should be published in book form. This can be done and the book can be sold at a very low price if the names of a sufficient number of subscribers be received.

At fifty cents, in paper covers, the book should have a wide circulation. Nothing like it has been published in the English language. It is a photograph of life in a monastery by one of the ablest members of the community. Friends who wish a copy will please address this office.

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**FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.**

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## FIFTH SERIES.

## XX.

NEW YORK, September, 1900.

SIR:—The case of Lambert *vs.* Deshon, which was treated at length in the August Letter, and which has caused you and the Paulist Fathers some anxiety lest it should involve you and them in a lawsuit, will not come before the civil courts. Mr. Lambert is too busily engaged in his blessed work as a Protestant missionary in Porto Rico teaching the Roman Catholics there the truths of Christianity as distinguished from the false doctrines of your Church, and he cannot spare the time to punish those Paulists for the evil they tried to inflict upon him. Like Nehemiah of old when his enemies sought to entrap him and prevent the completion of the wall of Jerusalem which he was building, Brother Lambert cannot leave his work. "They thought to do me mischief," said the wise prophet, "and I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" The purpose of Sanballat and Geshem was the same as that of the Paulist Fathers and the means adopted were similar. The rogues of old tried to take Nehemiah away from his work, which God had sanctioned and blessed, and these Paulist deceivers could desire nothing better than that Brother Lambert should leave his work and defend himself from their vile attacks on his character. "They sent unto me four times after this sort," said Nehemiah, "and I answered them after the same manner." Not succeeding in their efforts to make him abandon his great enterprise in rebuilding Jerusalem, they accused him of rebellion and charged him with unholy ambition, alleging that he was actuated by pride and selfishness in the work he was doing for God's people. His answer was: "There are no such things done as you say, but you feign them out of your own hearts." They hired wicked men to terrify him and circulate slanders against him, "that they might have matter for an evil report, that they might reproach me," said he; "but they could not put me in fear." And so the wall was finished, and when Nehemiah's enemies heard of it, they were very much cast down in their own eyes: for they perceived the work was wrought of God.

"It was a remarkable scene," said the lawyer who accompanied Mr. Lambert to confront the Paulists for alleging that he had returned to the Roman Church, "and a picture of it would be worth preserving." The Paulists feigned out of their own hearts that the former priest had recanted, and when he stood before their superior, Father Deshon, and asked him why they had slandered him, the only reply he could get was that he knew nothing about it. "I don't know any more about it than the man in the moon," said Deshon. It was a safe answer, for there is no man in the moon, as far as we know, and the comparison would suit the Paulist, who at the moment seemed to be a nonentity. It was a pitiful spectacle to see an old man who had been a Protestant and who had gradu-

ated at West Point in the same class with General Ulysses S. Grant, the great President of the United States for eight years, crouching beneath the indignant glance of an honest man who had separated himself from the evil associations of the Romish priesthood and had entered upon a new life as a minister of the Gospel. No more striking object lesson could be afforded of the degradation which Romanism inflicts upon those who have been deluded by it. They believe a lie, and confusion comes upon them. It is bad enough for those who have never known what the truth of God is, and its marks are apparent on the peoples who have been always under its influence. But its effects upon those who ought to have known better, who have received a moral training, and to whom the Bible was open, seem to be worse. They had the light, or could have had it, but they preferred darkness, and the terrible consequences are only what might be expected.

I shall not pursue the subject further in the case of Mr. Deshon and his Paulist Fathers. They received a lesson from Mr. Lambert which they will not soon forget. Let us hope that they will repent and turn from their evil ways. The lawyer who accompanied Mr. Lambert to confront the Paulists was anxious to bring suit against them. He had a good case and would have entered upon it with enthusiasm, for he had formerly been a Roman Catholic and a monk of the same Order as Brother Lambert. But we let them alone this time. If they transgress again the lawyer thinks they should be punished, but personally I have no desire to build up and strengthen the work in which I am engaged by having recourse to the arm of flesh. As a religious cause it has been blessed, and by dependence upon Him in whose name we labor and whose cause we advocate, we expect greater things in the future. So we can leave in the care of Christ our Saviour the reputations which our old master the Pope and his agents would like to take away from us.

I have had some experience in this matter, Cardinal. Many years ago, in the early days of this movement for the evangelization of the Roman Catholics, when it was attacked and persecuted by members of your Church—some in high places who sought to accomplish their evil purpose even through their Protestant friends, who should at least have been neutral—the temptation was very great to bring our cause before the public by invoking the protection of the law. From the world's standpoint we would have been justified, for in our free country it is not allowable for one citizen unjustly to assail another. We had been slandered repeatedly and the columns of the daily press had been used not only to cast ridicule upon the movement but to denounce us as frauds and humbugs. I had to write many letters to the press correcting misrepresentations. I did not follow Nehemiah's example. "I came down" to contend with the enemy, for right and justice, but I soon perceived that he was hydra-headed, and that one story was scarcely exploded when he vomited forth another. The only comfort I had was the consciousness that the work I was doing was deemed worthy of abuse by my opponents. As a wise man has said, the abuse of a person who is engaged in a good cause shows that he has some traits of character that are worthy of commendation. The obscure, the stupid and the indifferent are passed by in silence. But this feeling did

not lead to vanity or any foolish thought that personally I was of much account. The abuse heaped on me only confirmed me in the holiness of the cause in which I was laboring, and perseverance in the work raised up friends in unexpected quarters. It was another wise, experienced person who said that abuse of those who are doing good inclines right-minded people to think the better of them, and to transfer the suspicion or dislike to those who found pleasure in pointing out the defects of others. I did not retaliate in kind, but I pressed on in the good work, and the results have been satisfactory.

As I have said, Cardinal, the temptation to punish opponents and unjust accusers is so strong in human nature that only by divine grace or great wisdom can it be overcome. I had my temptations in that respect, and I will relate the circumstances of one case. A Roman Catholic paper in Brooklyn had abused me, saying among other things that I had been out West lecturing against the Pope and his Church; and to show the kind of man I was, it stated that in every town I visited I had left unpaid hotel bills. That was not true, and I was indignant that such a lie should be told in print about me. I had not been out West, I had not been lecturing, and had not left unpaid hotel bills. The good-natured friend who called my attention to the libel said I should proceed against the paper; if such statements were allowed to pass unchallenged, they would nullify the work I was trying to do. He urged me on, and I went to see the Hon. Chauncey Shaffer, one of the great lawyers of the city, who was a personal friend and an admirer of the methods pursued in this work. When Mr. Shaffer had read the article, he said: "That is a libel, and you can sue the publisher and gain damages. It is, besides, of such a nature that you can get the District Attorney to take up the case and have the man arrested."

Next day I went to the District Attorney's office and was courteously received by General Catlin, who instructed his assistant, Counsellor Foster L. Backus, to proceed against the paper. Both lawyers said the article was a libel, and that the publisher, a man named Fitzgerald, who was also the editor, should be arrested and brought into court. On my way home I met a friend to whom I told my troubles. "Well," said he, "you can have the man punished, but the trial will be a prolonged one; that is, the case will not be tried for a year or two, as there is no hurry in matters of that kind. You cannot find any responsible person who believes what the paper said, in the face of your denial, and more important cases must take precedence of yours. The case will take up much of your time, and though there will be no fee for the District Attorney, there will be other expenses. In the end the man will make an apology, say he was mistaken, and offer to pay the expenses of the suit. The Court will accept that decision, and your wounded feelings will be placated.

"Now," continued my friend who was a good Christian and a man of experience, "if you write a letter to the editor telling him he was mistaken and that you have placed the case in the hands of the District Attorney, your purpose will be accomplished, without having the man arrested and subjected to a long and expensive lawsuit. Your work is for the conversion of Roman Catholics like that editor, and you hope he may be con-



verted. But it is a bad way to begin by putting him in jail first."

Though smarting under the sense of wrong, I followed this advice. The editor apologized, saying it was another ex priest who was "misconducting himself out West," and that there was no proof that I was a rogue. "But," said he in an editorial, "this man O'Connor is an apostate who has turned against the Church of which he was a holy priest, and he is leading souls astray, and, therefore, all good Catholics should condemn him." That was my first and last experience in "coming down," as Nehemiah has it, and contending with the arm of flesh against my opponents. Their enmity has not ceased, but, to quote Nehemiah again, "I cannot leave the work" to attend to them. Why should I? "Surely in vain the net is spread in the sight of any bird." Everyone knows what the tactics of Rome are toward former priests. She burned Wycliffe and Huss and Savonarola and hundreds of others and would have done the same to Martin Luther and your humble servant if she could.

Thank God, Rome cannot now destroy those who renounce her false doctrines and denounce her claims and pretensions. But if she could get us to come down to her level and resort to law courts and spend our energy in wrangling, to the neglect of the work of delivering the people from her clutches, her purpose would be accomplished. So we shall not heed the calumnies hurled at us, but pray for our enemies and work for the salvation of their souls.

They do these things differently in France. The Rev. Andre Bourrier, who withdrew from the Roman Catholic priesthood a few years ago, and has since been doing a great work in France, helping other priests to break the chains that bind them, and evangelizing the Roman Catholics, brought suit against a French writer who had attacked him in a book entitled "La Conquete Protestante" ("The Protestant Conquest"). The Court decided in favor of Mr. Bourrier, saying: "No writer may be allowed to describe a person who, in the independence and liberty of his conscience has changed his religion, as 'abominable renegade,' as 'impudent apostate,' and as 'perjurer.'" The Court also directed that the libellous expressions should be expunged in any copies of the book then unsold, and omitted from any further editions. The author and publisher were also ordered to pay, jointly, \$100 to defray the expense of inserting the Court's decision in the papers and to meet the cost of the trial.

In regard to a contention set up by the defendant that Mr. Bourrier's articles in his paper, *Le Chretien Francais*, furnished excuse and provocation for personal attacks upon him, the Court said that "these articles treat only of questions of religious and philosophical controversy which in nowise involved the personality of their defenders."

The victory is one of great importance not only to all Protestants in France, but to other evangelical reformers there also. Mr. Bourrier writes, concerning it, in his paper: "This action will mark a date. For the first time an unfrocked priest has been seen presenting himself before a French tribunal in order to demand from the judges that they compel the rights of conscience to be respected, and the response has been worthy of the conscientious men to whom was submitted a cause so great and so sacred. They have risen above the prejudices and sentiments of education, and

perhaps of their own religious feeling. They have rendered a judgment which condemns henceforth that old prejudice of the centuries of ignorance and servitude—that because a man has cast aside the cassock and priestly vestment, he is the offscouring of society.”

Roman Catholic writers in France now speak very respectfully of Mr. Bourrier; and his paper, *Le Chretien Francais*, which was only a monthly, has become a weekly, with a large circulation.

In England the Rev. Thomas Connellan, the well-known converted Irish priest, entered suit against a priest, a pervert to Romanism, who had slandered him. Scarcely were the papers served when the priest wrote a most humble apology and paid all expenses. Many years before, another converted priest in England brought suit for slander against John Henry Newman, the famous Oxford pervert, who was made a Cardinal a short time before his death, though he did not believe in Papal Infallibility. Dr. Newman was condemned in the courts and had to pay damages and costs to the amount of \$45,000.

Hundreds of priests in this country who have left the Roman Catholic Church and are now engaged in religious work have been slandered like their European brethren, but none of them has availed himself of the protection of the law.

I have been invited to visit the brethren in Europe this year, and if I can go I hope to send you some letters from there. In this form of writing, you know, I can discuss religious questions and tell you some things that the people of your Church would not dare to utter, and which Protestants generally would pass by as not being any business of theirs. American Christians traveling in Europe cannot really find anything good to say of your Church; therefore they remain silent. But while observing all the proprieties of life in the courtesy which should exist between citizens, I would not hesitate to publish the impressions that must come to every American Christian when viewing the awful spiritual desolation that your Church has created. As the Scripture says, it is the “abomination of desolation,” and I would tell you this kindly, but firmly. Though a Protestant of the Protestants and a Christian who can give a reason for the hope that is in him, the fact of my having been a priest of your Church for some years gives me a certain latitude to speak of these things as being “all in the family.”

Another pleasing duty I could fulfil would be to take part in a council composed of former priests who are now pastors of various evangelical churches and Christian friends who are interested in the evangelization of the Roman Catholics. One of these *anciens pretres* said, in his letter, “We shall cordially welcome you. Although a firm adherent of the principles of the Reformation of the sixteenth century, I would wish to see at our reunion all the former priests who desire to labor in any manner in the work of the Gospel. Your experience and success in America will be very useful to us who have begun well, and who, if guided by wise counsel, can look forward to the development of a strong and powerful movement.”

If I get over there, Cardinal, you shall hear from me.

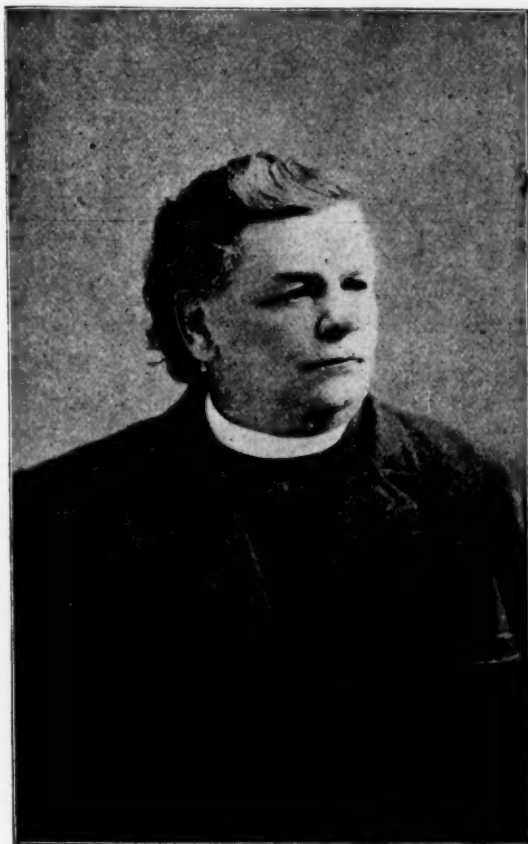
Yours truly, JAMES A. O'CONNOR.

## A WITTY AND ZEALOUS CONVERTED PRIEST.

THE old friends of Father McNamara, whose death at the age of 70 was referred to in the August CONVERTED CATHOLIC, as they see his picture here will remember his good-humored reference to himself when speaking of his nationality—"You can

he went with Cardinal Gibbons, then Bishop, to North Carolina, and was pastor of the Roman Catholic Church at Raleigh when he began to see Romanism as it is.

When he came to New York in 1878 he set up an independent Irish Catholic



Rev. James V. McNamara.

see the map of Ireland all over my face." He was a typical Irishman of the educated class, brainy, eloquent and witty. As a priest he was a member of the order of Vincentians or Lazarists, and established their college in Brooklyn, N. Y., in 1867. A few years later

Church in the lowest quarter of the city, and erected a rude altar and a statue of St. Patrick in an old building in Water street which had been used as a saloon. The Irish Catholics flocked around him and he entertained them with praises of St. Patrick and denun-

ciations of the "dago in Rome" (the Pope) who had no right to dictate to the Irish people in religion or politics. One of his followers, an enthusiastic Irishwoman, used to sing Irish songs at these meetings, and as Father McNamara had a very sweet voice, he led the singing with great effect. The late Bishop John P. Newman, then pastor of the Central Methodist Episcopal Church on Seventh Avenue, General Grant's pastor as he was called, and the Rev. J. C. K. Milligan, then pastor of a Reformed Presbyterian Church, became interested in McNamara, and after he had demolished his altar and burnt the statue of St. Patrick they induced the American and Foreign Christian Union to make an appropriation of six hundred dollars for his work. His most famous performance at this time was his excommunication of the Pope, printed on a large placard, which was borne through the city by a German who did not know its contents. The poor man was mobbed, and the newspapers next morning gave publicity to the document. This made McNamara well known throughout the city, and he used the advantage gained for the furtherance of Gospel truth. After he had united with the Rev. Justin D. Fulton's church, and adopted his methods of denunciation, the Irish people who had heard him gladly fell away from him, and his lectures became more anti-Catholic every year. He died near Chicago in February, 1900.

### An Archbishop at Christ's Mission.

Roman Catholic priests of various degrees and orders have called at Christ's Mission at different times during its existence. Some attended the religious services and conferences to see what the Mission was doing and to learn

what kind of doctrine was taught there. Those who were spiritually minded repeated their visits and became members of the Mission family. Their desire to learn the Bible way of salvation and to be assured of the Heavenly Father's care met with such a joyful response that many of them resolved to become missionaries and ministers of the Gospel. Those who had not such a vocation entered into the various occupations of secular life, professional and commercial, taking with them the faith that unites them with God through Christ the Saviour, and rejoicing in the consciousness that the gift of God in the life, death and resurrection of Jesus was their portion. Those who were not spiritual and wanted only a change of condition did not stay long in the Mission.

Last year a bishop called, but he did not remain long. He would not leave "the Church," and would not become a Protestant; neither would he give the children in his parochial schools the New Testament, nor abolish the confessional or the worship of Mary and the saints. Christ's Mission could do nothing for him until he had decided to become a Protestant Christian.

After the visit of that bishop, who is still officiating in his episcopal robes, it was in the natural order of things, the law of progress—that an archbishop should call at the Mission. This event occurred on July 12, when a fine looking man, in the prime of life, wearing the insignia of his office as archbishop called to ventilate his grievances against the Pope and the cardinals who had recently excommunicated him, and to pay a visit of courtesy to Christ's Mission.

So far as "Apostolic Succession" is concerned, these visitors are as validly in the line as Archbishops Corrigan and Ireland. But to them as to the latter, Christ's Mission says: "Come out of her and be Christians like other Americans."